

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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THE CHRISTIAN REPOSITORY

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By Robert Porter,

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No. XXVI.

TO THE SOCIETY OF FRIENDS.

"We unto them that call evil good, and good evil; that put darkness for light, and light for darkness." Isa. v. 20.

Facts are stubborn things. The finest theories are rent by them as cobwebs before cannon balls. The doctrine that there is in man an *Universal Light* which supersedes the necessity of the Bible, the Ministry and Missions, is so pleasing to the natural heart, that it would be universally believed were it not contrary to all History as well as to the word of God. The public will excuse my dwelling so long upon this topic, as it is the very *Foundation* of your system. If this be underrmined, your system falls of course.

Now to show the fallacy of your fundamental principle, in the first place, 21 arguments from Scripture were produced,—only one of which has Amicus attempted to answer. Twenty arguments remain perfectly unnoticed! On the other hand, I appeal to the public, if I have not noticed and given a consistent answer to all the leading objections he has brought;—such for instance, as John i. 9. 1 Cor. xii. 7. Rev vii. 9. Tit. ii. 11, 12.

In the second place, I appealed to his own Experience and challenged him to prove that he derived his knowledge of Jesus and Salvation from Internal Light, and not from external revelation. On this subject also several honest questions were proposed, all of which remain unnoticed and unanswered!

In the third place, I appealed to Facts and asked "Have not the nations which possess the Bible incomparably greater light than the nations which are destitute?" He did not at first deny the fact, but accounted for the superior light of Christendom on the principle of the Bible "turning men's attention to internal light."—as if a candle would be of service in discovering the Sun! The next appeal was to the *Heathen* world, and it was shown that not a nation nor an individual without external revelation ever loved and served the only true God. He was challenged to produce, and has been unable to produce one heathen moralist or theologian inculcating the doctrine of the *Trinity*—one who spoke of *Jesus Christ* or of a *Mediator*—one who relied for justification on any righteousness but his own,—one who taught the necessity of an atonement,—one who taught the doctrine of *Total Depravity* or of *Regeneration*—one who lived an *holy life*—one who worshipped the only true God, or one who was not a gross *Idolater*! No such nations or individuals has he found. He has indeed quoted the *Hindoo*s as having "more of the essentials of true faith," more of the works of "Justice, Mercy and Truth" than the nations of Christendom. But the testimony of his Mahometan and Infidel, who had felt little interest in the subject and made but superficial inquiry, was rebutted by the testimony of various persons of unimpeachable integrity, who devoted years to the investigation of the subject. By their testimony it was proved that the religion of this your chosen nation is *impure, licentious, cruel and idolatrous*!

The above is a concise view of our present argument. And now I have only a few more questions to ask, and then, I think, this subject, with all who reverence truth, will be put to rest.

I wish an honest, unevasive answer to each and all the following questions: 1. Is not the worship of the ONE TRUE GOD essential to true piety? Is not the worship of idols (or of images) a fundamental error? "Thou shalt have no other gods before me. Thou shalt not make unto thyself any graven image &c. Ex. xx. 3, 4. Were not the Israelites more severely punished for Idolatry than for any other sin? And is not Idolatry spoken of through the Bible as the principal "abomination" of the heathen? And now have you produced, or can you produce an individual, not to say a nation, destitute of the Scriptures, not guilty of gross Idolatry?

2. Is not Faith in Jesus Christ essential to salvation? "Whosoever believeth shall be saved; and he that believeth not shall be damned." Mark xvi. 16. (We of course except infants, idiots &c. who are incapable of faith.) But can an adult be saved without faith in Christ? You must say No, or contradict the Bible. Now you have not produced, you cannot produce one instance of a person exercising faith in Christ before he had some external revelation concerning him. For "how shall they believe in him of whom they have not heard?" Unless therefore, you can show that faith is not essential, or that faith can come without hearing, you must acknowledge that without the Bible men have not sufficient light.

3. Is there any other NAME than that of Jesus by which a sinner can be saved? "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts iv. 12. Now can you name a single heathen (by a heathen I mean one entirely destitute of external revelation) who showed any acquaintance with Jesus Christ? If not, you must admit the heathen have

have not sufficient light—and your principle of universal light is false. I appeal to fact.

4. Is there any other Foundation upon which a sinner can build with safety except the Mediatorial work of Jesus Christ? "For other foundation can no man lay than that is laid which is Jesus Christ." 1 Cor. iii. 11. Now produce one heathen who built on this foundation, or give up your doctrine of Universal Light.

5. Is there any other way to the Father but thro Christ? "I am the way—no man cometh unto the Father but by me." John xiv. 6. Now either show me one heathen who approached God thro Christ, or acknowledge the fallacy of your doctrine.

6. Does not Eternal Life depend on knowing God and Jesus Christ? "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hath sent." John xvii. 3. Now I appeal to Facts, and challenge you to produce an individual heathen who knew any thing of Jesus Christ. Neither Socrates, nor Marcus Aurelius had this knowledge of him. Come, Amicus, if there be so much "Light" so much "true faith," so much "piety and devotion" among those who have not the Bible, it will be easy to produce instances. Come Amicus, make the trial; give us at least one example.

After you have answered the above Doctrinal questions, I request you to answer the following Historical ones. Please account for the following facts.

1. The Ignorance and Impiety of those in Christian lands who are partially deprived of the Bible and the other external lights. Go into those districts of our country where there is no public worship, no preaching, no organized Christian Society—or go into those families in this borough who neglect the Bible (if they have it in their houses) who neglect preaching and other means of external light,—and witness their ignorance and wickedness. Talk to them on the subject of salvation, they are almost as ignorant of themselves, of God and of Jesus Christ as the brutes around them. If you doubt the fact, make the experiment in this same Borough, (where you will admit there is more than usual "Internal Light") and you will doubt no longer.

Now what is there in a heathen atmosphere that should render the inhabitants more enlightened than in the United States? If people here are so ignorant, how benighted must they be in heathen lands!

2. Account for the Ignorance of our Western Indians. You have selected them as an example of Light and Piety, but wherein is either of these manifested? They acknowledge, it is true, a Great Spirit, but like all Deists, they have no notion of his Holiness or Justice, do not believe he interferes with mortals, and pay him no worship! On the other hand they do worship the Devil and vindicate their conduct in so doing upon the principle that the Good Spirit does not need to be propitiated, and only the Evil Spirit is to be feared. They universally sacrifice to the snake, and are so superstitious, that sorcerers and wizards are the most influential men in their tribes. The savage and revengeful ferocity with which they torment and even eat their enemies is well known. Not two years have elapsed since we had an account in the newspapers of one of the Tribes on the Missouri impaling a little infant as a sacrifice to the evening star!—and nothing but her flight saved the mother from a similar fate! As to their "Light" David Folsom one of the Choctaw Chiefs, in a letter dated Sept. 3, 1820, says, "Brother, I am thankful to the good people in your country in sending christian people to us to lead us out of darkness to the light. Brother, we Choctaws has been in darkness and ignorant so long that we have suffered much; the Choctaws know there is a God who is a Maker of all things, but no knowledge of Jesus Christ, and therefore the wicked ways were our path, we had no one to tell us in what way we should serve God. But now I hope my nation have found a true friend, and forever more our children may live together as brothers and sisters, and worship the true God of Israel." Rel. Rem. p. 92. 1821. Again: a half breed Cherokee, brother to Catherine and David Brown, a young man of some intelligence called on the Missionaries at Dwight on the Arkansas, July 9, 1821, who was "deplorably ignorant of all spiritual things. He said he had never been told, and never knew but that men died like beasts; that man has a soul which exalts him above them, and should exist after death;—or that there was a beloved Book which informed us of a future state. He said, he rather thought in himself that men did not die as beasts, but that they lived somewhere after death, but how or where he knew not." Boston Recorder 1822. p. 38. Now how is this consistent with your doctrine of an Universal Light superior to the Bible?

3. How is it that none of the heathen converts speak of their previous light? They all with one consent testify against their old religion, and own their former total darkness. The consequence of sending the Bible to Otaheite and the Georgian Islands has been, that "their old gods are destroyed, the Morais demolished, human sacrifices and infant murder abandoned and the people are every where calling for missionaries." Pomaree, the king writes "I wish you to send those idols to Britain, that they may know the likeness of the gods that Tahiti worshipped. I wish you every blessing, Friends, with success in teaching this bad land, this foolish land, this land which is ignorant of good, this land that knoweth not the true God, this regardless land." v. Wilson's Memoirs. The king of Raiatea writes "I and all my people are rejoicing because your compassion-

ated us and sent missionaries to our dark land, a land of darkness, and they have made known to us the true light even Jesus Christ by whom we all must be saved. We have known Satan's deceit and lies, therefore we have cast down our Morais and burned our gods in the fire. I had covered up the evil spirits well in order to send them to England to you; but some men said that I had taken care of the evil spirits, and that was the reason I was overtaken with sickness. I was requested by the people to burn the evil spirits, and I said burn them. Oro and Hiro were the two evil spirits that were burned. We have lived in darkness and in the shade of death under the deceitful influence of Satan; many kings have died and gone to the Po, (hell) and now I am made acquainted with the true God." Boston Recorder 1822, p. 56. Now, where are not the heathen converts as good judges of the light which they had before they heard the gospel, as any in this distant land can be?

4. How happens it that not one of your "pious heathen," ever wrote a book explaining the gospel way of salvation? Hundreds of the ancients wrote on religious subjects and communicated all the light they had, but not one of them gives a hint of Christianity. Cicero wrote "De Natura Deorum," Seneca on "Morals," and Marcus Aurelius his "Meditations," but their light compared with that of any Scripture writer is as that of a glow worm to the light of the sun!

5. How happened it that the Apostles found no "Internal Light" nor "pious heathen," where they went? The Apostle Paul states that he was commissioned "to open the eyes of the Gentiles, to turn them from darkness to light, and from the power of Satan unto God." He tells the Ephesians that they were formerly "without God and without hope in the world." And at Athens "his spirit was stirred within him when he saw the city wholly given to idolatry." Now, if the heathen world is so full of "light, so full of "pious" people as you pretend, how did it happen that the apostle never discovered it? I rather think his ideas of "Light" and "Piety" were very different from yours.

6. How happens it that none of the modern missionaries find any light in any of the regions which they visit? Missionaries have gone to India, China, South Sea Islands, to the West Indies, to Greenland, to Africa, to our western Indians, but every where they find "no light, but rather darkness visible."

7. If the heathen have more Light than Christendom, why have you ever sent missionaries among them? True, you have never troubled them much; but why trouble them at all, if they are so wise and virtuous and happy?—Please reconcile your doctrine with your practice!

Lastly: what is the meaning of the *Millennium*? Are we to become heathen?—or they to become Christian? Surely, if they have "more of the essentials of the true faith," than we, it is but right Christendom should conform to them. According to your statement, PAGANISM IS THE TRUE RELIGION,—and the promise to Christ should read, "I will give thee the Christians for thine inheritance, and the evangelized parts of the earth for thy possession!!!" We, it seems, are sitting in the valley and shadow of death, while the Sun of Righteousness is shining on the heathen;—the Bible instead of dispelling Paganism, as we have fondly hoped, is itself to be eclipsed by the superior light of conscience,—and a second invasion of Goths and Vandals is to introduce into Europe another AGE OF LIGHT!!

PAUL.

EDUCATION.

A universal attention to the education of youth, and a republican direction given to the elementary articles of public instruction, are among the most essential means of preserving liberty in any country where it is once enjoyed; especially in the United States. The representative system must necessarily degenerate, and become an instrument of tyranny, rather than of liberty, where there is an extraordinary disparity of information between the generality of the citizens and those who aspire to be their chief. And as to the federal States, how shall they be maintained, but by extending the views and enlightening the minds of those whose votes are frequently to be consulted, and whose actions are always irresistible by their numbers and the direction which they take?

Ignorance is every where such an infallible instrument of despotism, that there can be no hope of continuing even our present forms of government, either federal or State, much less that spirit of equal liberty and justice in which they were founded, but by diffusing universally among the people that portion of instruction which is sufficient to teach them their duties and their rights.

We must not content ourselves with saying that education is an individual interest and a family concern; and that every parent, from a desire to promote the welfare of his children, will procure them the necessary instructions, as far as may be in his power, which will be enough for their

station. These assertions are not true; parents are sometimes too ignorant and often too inattentive or avaricious to be trusted with the sole direction of their children—unless stimulated by some other motive than a natural sense of duty to them. Neither is it merely a family concern; it is a civil and even a political concern. The legislator and the magistrate neglect an essential part of their duty if they do not provide the means and carry them into effect, for giving instruction to every member of State.

This may be done with very little expense, and with less trouble than is generally imagined. The subject appears to me to be too much neglected in the United States in general, considering that the preservation of liberty depends in a great measure upon it.

JOEL BARLOW.

NEW YORK MARINE BIBLE SOCIETY.

On Wednesday evening, April 10th, this Society celebrated its sixth anniversary, in the Presbyterian church in Wall street. In the unavoidable absence of the President, the Chair was taken by Mr. John Westfield, one of the Vice Presidents, and the Rev. John Truair, minister of the Mariners' Church, opened the meeting with prayer.

The annual Report was read by the Rev. Samuel Nott, jun. Corresponding Secretary, and on motion by the Rev. John Ellis, seconded by James Eastburn, Esq. it was unanimously resolved to have the report printed and circulated. Another motion was made by the Rev. Thomas Brientnall, (of the Episcopal church.) and seconded by John R. Hurd, Esq. expressing the necessity of some renewed and more extensive exertion to raise the funds of the Society, and to supply seamen with the Bible. The gentlemen who moved and seconded the resolutions, made short and appropriate addresses, in which they depicted the situation of seamen and their destitution of the means of grace; alluded to the success which has ever attended the efforts made for their improvement, and urged their peculiar claim on the Christian public, and especially on Merchants, for that aid which is required in order to give them the Word of God. The presiding officer followed with some feeling and pertinent remarks, and concluded with an appeal to those present, to contribute as much as they could on this occasion, to give the Bible to perishing sailors. Although the evening was very unpleasant, and very few persons were present, the collection and life subscriptions amounted to 100 dollars.

Extract from the Sixth Annual Report.

It was mentioned in the last annual report, that there had been just received from the American Bible Society, the very liberal donation of three hundred Bibles and two hundred Testaments.—From this stock there have been distributed the last year, 218 Bibles and 9 Testaments, making the whole number distributed since the formation of the society, 3769 Bibles, 209 Testaments. Of these some have been placed on board ships for the use of the crews, some have been sold and some gratuitously furnished to seamen, according to the best judgment of the distributing committee. In several instances, those Bibles which have been furnished to the shipping, have been sold to the seamen, who have been desirous to purchase and retain a book which had been the companion of their voyage. As the Agent of the Board was, not long since, passing by a ship lately returned from the Baltic sea, he was accosted by the Captain, who was desirous of communicating to him the history of the Bibles furnished to his ship at the commencement of her voyage. All on board but the second mate were then exceedingly profane. Soon after leaving the Hook he distributed the Bibles.—Before he arrived at Petersburg, he did not hear a profane word uttered on board. A visible reformation continued during their stay in port, and on the passage home. When he was entering the port of New-York, his crew all came aft and begged earnestly to be shipped for another voyage. When they were paid off, they took all the Bibles

on board and paid for them, which money the Captain handed to your agent.

During the past year, one Captain has called twice to pay for Bibles formerly received, and to obtain more. The last time he stated, that one crew had then sailed with him four voyages in succession, when formerly he had never been able to retain a crew for more than one voyage. This change for the better, he attributes altogether to reading the Bible.

Within a few months past, the Board have issued and distributed a circular address to Ship Masters, urging them to take an active part in furnishing their men with Bibles, and particularly in inducing them to purchase. The Board are fully persuaded that Captains will render an essential service to their seamen, and be amply repaid in their improved behaviour if they will generally comply with their wishes in this respect.

During the year, many seamen have manifested an anxiety for the Bible, and in several instances have cheerfully paid for it. [Ch. Herald.]

PRESBYTERY OF NEW YORK.

Narrative of the Progress of Religion within the bounds of the Presbytery of New York

The Presbytery of New York rejoice that, in furnishing a narrative of the progress of religion within their bounds during the past year, they have such abundant cause of thankfulness to the Glorious Head of the Church, who is exalted as a Prince and a Saviour to give repentance unto Israel, and forgiveness of their sins. Whilst there is much to lament and constrain them to unfeigned sorrow and humiliation, there is more to call for their gratitude and praise than in any preceding period since their formation. Heretofore, indeed, individual congregations have been blessed in a signal manner—but now the blessing has extended to many, and seems extending to others, promising a more than ordinary success in the conversion of sinners, and edification of saints, amongst the crowded and diversified population committed immediately to their spiritual care. In confirmation of the expectation of such a promise, they present, as the result of the free conversation on the state of religion in the churches subject to their jurisdiction, the following facts, viz.

I. There is, with hardly an exception, a growing attention to the public worship of God—particularly in the city of New York. This attention includes both an increase of numbers, and of apparent impression on the hearts of the hearers, with corresponding fruits in their conversation and deportment.

II. Five new congregations have been formed under circumstances which cherish the hope, not merely of ephemeral growth, but of final establishment, so as permanently to aid in the great cause of promoting the Redeemer's kingdom. Four of them are in this city, viz. the Central Presbyterian Church, in Broome street; the Vandewater street Church; the Bowery Presbyterian Church, the coloured Presbyterian Church, in Rose street—and one in Brooklyn, Long Island. The Presbytery hail the formation of the church of people of colour, and cannot but look for solid advantages towards a class of persons hitherto much neglected. They wish them God speed, conscious, that until they acquire for themselves an ecclesiastical character and are made to feel its worth and responsibility, comparatively little good can be done for their spiritual interests.

III. Increasing harmony among the pastors and sessions of the different churches within this city. The Presbytery particularly refer to the fact, that they have formed a concert of prayer together, meeting from time to time on their own adjournment. The special object of these meetings is to unite in supplication to God for a blessing on all the churches connected with them. The concert includes all the officers of the church with not one exception. They meet not merely as brethren, partakers of the common salvation, but as rulers in the house of God, accountable not only for themselves, but for the souls committed to their care. In these meetings, as the object is one, so there is but one heart, enlisted and excited under the unity of the Spirit.

IV. Bible classes have been multiplied in all our congregations, and attended with more than usual success. These institutions the Presbytery consider of invaluable benefit to the church of God, and as nurseries to train up members to occupy their places in the midst of her hallowed

borders. They are calculated, if properly improved, to discipline the understanding in the mind of the Spirit, and elevate the affections to that Holy of Holies, for which he alone by his power can qualify any of our fallen race. Thus improved, they unfold the Bible as a book, not merely of curiosity, but of deep and eternal interest, and make every Bible scholar feel that it contains the charter of his salvation, and the rule of his life in all his relations and circumstances.

V. The out-pouring of the Spirit has been more general and marked than heretofore. In this the Presbytery distinctly observe not merely the grace of God, but the sovereignty of that grace. Whilst they are constrained to pay due homage to the means which he has established, they recognize the fact, that he is not bound by them in the distribution of his mercies. Still they feel it their duty to follow in the path which he has prescribed, until he gives decided scriptural evidence that he interposes directly. In all these cases, personal holiness, manifested in the various relations of life, they deem indispensable for the establishment of Christian character and the enjoyment of Christian privileges. They are constrained to make these remarks from the fact, that in some of those congregations where he has poured out his Spirit conversions have been sudden, from the deepest distress on account of their consciousness of guilt and pollution. In a short time many have been enabled to accept the proffered pardon, and rejoice in the hope of the glory of God. The congregations which have been chiefly blessed are the Brick Church, the Orange-street Church, the Spring-street Church, and the Church at Corlaer's Hook. In the former church not far from one hundred instances of conversion have occurred during the past winter. In the second, since last December, twenty-one. In the third, fifty added during the year, and fifty now under conviction. Of these congregations, the blessing of God appears conspicuous in the second. This congregation was in a divided, distracted state during the fall. Their number is comparatively few, yet out of the small number he has raised many to praise him as the rescuer of the Lord the Redeemer. In these congregations the work has been throughout orderly. In some others there is a loud call for thankfulness and increased exertion—in the rest, for humiliation and prayer to God.

VI. The Presbytery cannot but take notice of the prevailing spirit of prayer which has been granted in some of the churches. This appears to have been the case with the Brick, Spring street and Hempstead churches. In other churches it has appeared, but on a scale much smaller. This ought to encourage other churches to act as Jacob did, not let the angel of the covenant go, till he bless him. As prayer is the life of the Christian, so it is the life of the church; and until the members of any church are excited to unite in this important and delightful duty, they need expect no blessing. Let them then be importunate with the hearer of prayer, exercising faith in his own promise, and they need not apprehend that he will fail in the fulfilment of that promise. The Presbytery are happy to state, under this head, that so far as they have heard, the praying societies heretofore established in the different churches, are continued, and in many of them increased. In a few, the congregations are distracted into praying circles, where either the officers attend and preside or intelligent, trust-worthy laymen take the lead. As these circles are private, and the meetings in them contemplate merely the exercise of Christian duties towards those with whom they are connected or who may providentially be cast upon their friendly admonition and advice, the districting is commendable; and so long as ecclesiastical order is not directly violated, recommended to other congregations. The public monthly concert of prayer, has been attended in all our churches.

VII. The Presbytery refer to the spirit of exertion which has been excited during the last year—an exertion including in it not merely the bounds of a particular congregation, but extending to other congregations, so far as was proper and consistent with ecclesiastical order. This has been particularly the case in the Brick Church, where the members, as a body, felt themselves constrained to do something for their Master. Twenty-three praying societies exist in that church.

VIII. The children have been instructed in the principles of religion, and the baptized ones collected together by the pastors and sessions, for admonition and prayer in their behalf. The instruction

dispensed to the children, and the collecting of the baptized ones, vary in different congregations as to the time appropriated to these objects. In some, the children are catechised weekly—in others every fortnight. In one or more of our congregations, the baptized children are convened previous to every communion—in others according to the discretion of the session. Throughout our churches who are supplied with the gospel ministers, both duties are performed, and in many instances with encouraging effect.

The Presbytery feel it incumbent on them to state, that with these strongly marked evidences of God's kindness to a few of their churches already mentioned, there are facts connected, which show that other churches are not entirely passed by. Such is however, the character of the work commenced and progressing among them, that it does not demand special notice in this narrative, farther than their fervent prayers to God to carry on and consummate in them his most holy will.

In contrast to this bright side of the picture of their religious state, the Presbytery present the dark side—the darker because of the contrast. A few of our congregations remain cold, heartless and dead. They have, indeed, a name to live—but discover few, if any, of the characteristics of spiritual life. Throughout our city and its suburbs, the profanation of the Sabbath continues to harass and distress the upright follower of the Redeemer, both as it respects his own exercises of mind, and his public duty.

The Presbytery, in concluding this summary statement, exhort the churches to increased attention to prayer, for a blessing from the Hearer of prayer. The effectual, fervent prayer of a righteous man availeth much. Let then the redeemed of the Lord go forth under this assurance, to His work, who will never disappoint his children, or fail in his promise. They have much to ask—but there is much more to give than they can ask aright. May their prayers be heard, and the answer be given in blessings upon all our churches, and our neighbourhood relations, so that the name of God may be glorified, and the redemption of his Son magnified.

A REMARKABLE ANSWER TO PRAYER

In the town of A. there lived, remote from a village, two pious females, who had been recently united with husbands opposed to the Gospel of Christ. These young women beheld with the keenest sensations the dear partners of their lives pursue a path which must soon end in everlasting death. Each had often carried her troubles and sorrows to the throne of Grace, and laid them before One who knew the anxiety of her heart: and each had often shed the silent tear. As a great intimacy existed between these young females, they unbosomed to each other their feelings, and jointly agreed to spend one hour daily in praying for their husbands. They continued thus praying for seven years, without any visible effect. At length with hearts full of anguish they met to mingle together their sorrows. Their inquiry was, "shall we no longer pray for our dear partners?—must they, *O must they be forever miserable?*" They concluded that although their prayers had not been answered yet they would persevere, even to the end of life, in the course they had already adopted, and that if their husbands would go down to destruction, they should go loaded with their prayers. They moreover resolved to renew their strength, and to pray more earnestly than ever. Thus they continued for the space of three years. About this time, one of them was awakened in the night, by the mental distress of her husband. Sleep had departed from his eyes, distress and anguish had seized his soul, for the prayers of these females had come up in remembrance before the Throne of God; and the man who could once ridicule the tender anxieties of a distressed wife, was now upon his knees in the greatest agony. Now, with earnestness he intreated her to pray for him, for said he, "the day of grace is almost over, and the door of mercy is ready to be closed against me forever." His distress and the hope of his wife continued to increase; as soon as the day dawned, she went with an overflowing heart to tell her dear praying companion, that God was about to answer their petitions; but great was her surprise to meet her friend coming on the same errand to tell her what God was doing for her own husband. Thus after ten years perseverance in calling mightily on God, these Christian females had the unspeakable satisfaction of seeing both their husbands brought on the same day to realize their undone condition, and about the same

time to accept, as it is hoped, the offers of mercy.

PERSIA.

The Committee of the Scottish Missionary Society, regard this kingdom as opening gradually for the reception of Gospel truth. Though its religion is Mahomedan, it is not the Mahomedanism of the Turks and Arabs. The Persians are followers of Ali, and consider him equal at least to Mahomed; they discard the "traditions" which other Mahomedan nations consider of equal validity with the Koran, and pride themselves in throwing off many of the superstitious shackles of the false Prophet. There are also many infidels or unbelievers in any religion among them: the Soolpurs or Freethinkers, form a distinct sect, and are said to amount to 80,000; these set themselves in opposition to Islamism in every shape, and are secretly undermining the foundations of the whole system; though their object is only to pull down, not to build up a purer system, yet the eye of faith will discern the hand of God controlling their movement, eventually to cause the wrath of man to praise him. The Persians generally receive the Scriptures without hesitation; and are disposed to read and inquire.

REVIVALS OF RELIGION.

Brief account of a revival of Religion in the first Presbyterian congregation in the Northern Liberties, Philadelphia.

About the beginning of March last, professors began to feel sensibly that they were too cold and inactive; that sinners were perishing all around; and that *something must be done*. At the close of our Wednesday-evening lecture, all those who felt that they were sighing for the abominations of the land and grieving for the afflictions of Joseph, were invited to remain after the congregation was dismissed to see what could be done. It was then resolved, with one consent, that we ought to humble ourselves before God; and a day of fasting, humiliation and prayer was appointed; the notice was given from the pulpit, on the succeeding Sabbath, with some remarks calling up the attention of the congregation generally. The day was observed by a large portion of the congregation: Christians were unusually solemn. And here we desire to record the *faithfulness of God to his promises*, that even while we were yet praying the Spirit was sent down; and on that very evening, some dated their first conviction, which in a few days after issued in hopeful conversion. This encouraged Christians to pray; and such was the spirit of prayer, that, by some, whole nights were spent in wrestling with God for the conversion of sinners. One case only shall be mentioned here, out of many that might be noticed, for the encouragement of believing parents to pray for their children. By an agreement of husband and wife, a night was set apart to be spent in prayer for a thoughtless child, obstinately living, contrary to the parent's will, in a wicked place. And on that very night, even while they were praying, that child, though then at the distance of some miles, was brought under most pungent conviction: so much so, that to use her own words, "I was obliged to rise up, get out of bed and try to pray; then, after a while, I went to bed again—lay a little while, and my distress was so great, I was obliged to get up again; for I thought I would certainly die before morning and go to hell: and I spent the night till near morning, when I lay down and got into a little doze." She immediately left the place; came home to her father's house in deep distress. The case has issued in hopeful conversion.

The spirit of prayer seemed to increase for about two weeks; and during that same space of time some hundreds of souls were brought under conviction; meetings were held every night; and on some evenings, after the congregation was dismissed, Christians were requested to retire to an upper room, and spend a few minutes in prayer; and all those that were anxious about their souls were requested to remain behind and we would converse personally with them; and sometimes more than two hundred remained.

It is here worthy of remark, that convictions appeared to multiply, just in proportion, as that peculiar spirit of prayer continued to increase.

About sixty have come to our knowledge, who have obtained a hope of having passed from death to life, and others, we have heard of, belonging to other congregations.

In some cases conviction issued speedily in hopeful conversion: in others persons were distressed for many days; but generally, this fact appeared, that they were brought out sooner or later, just in proportion, as immediate submission to God was pressed.

And as in the days of Christ, when Andrew had found Him: he immediately went in search of his "own brother Simon," and said unto him, we have found the Messias." So it was here: a woman when she had found Christ, went and brought her sister; and as soon as the second sister obtained a hope, she went and brought a third sister to the meetings.

This revival differs in some respects from that remarkable work of grace with which this congregation was blest in 1816. In this, there is an unusual stillness; little or no animal feeling; and convictions have sooner issued in hopeful conversions; though the fruits of this revival, for the time, do not seem so great; for, in that, near two hundred souls were hopefully brought into the kingdom, in the space of three months.

It seems that the Holy Spirit has prepared the minds of the people, in an unusual manner, to receive the gospel; and nothing we believe, is wanting, but a faithful and believing use of Bible means, to produce a great and extensive work of grace.

For what we have seen we desire to give thanks to God, and be greatly humbled under a sense of our barrenness.

JAMES PATTERSON.

P. Mag.

For the Christian Repository.

MR. EDITOR,

Not long since, I read a brief account of the revival of religion which has lately taken place in the Methodist Church in Smyrna, Del. I have thought that a more minute account might be acceptable to many.

The revival commenced among the children on the evening of Wednesday the 20th March, several of them as has been stated, having obtained peace at a prayer meeting of the blacks. As they came home praising the Lord, the noise attracted the attention of several persons who had retired to their beds—they hoisted their windows to inquire the cause of the noise, and were answered by the young converts, "nothing only we have God in our souls." On Thursday evening they came out to our class meeting, and the power of God was visibly among them. On Friday night they attended prayer meeting, and many who heard of the conversion of the children, came to see for themselves. Nothing extraordinary occurred on this evening; their deep engagedness however was not unobserved. On Saturday afternoon as soon as the Academy was vacated, those who had found peace, assembled there for the purpose of praying with and for each other. About thirty others followed them for the purpose of making their remarks. The young soldiers were not daunted at such an assemblage, but they began their meeting, and before it concluded, they found boldness enough to warn the unconverted to flee the wrath to come, and to begin "now" and in a short time, no less than twenty-two of them were on their knees and praying for mercy. Several of them professed to find God in the pardon of their sins before they left the house. This stimulated them to activity and boldness, and they went on warning the careless, and encouraging the penitent, until nearly the whole of the children of from 10 to 15 and 16 years of age who were accustomed to meet with them at the house of prayer, have become converted. The change in them is acknowledged by those who are themselves opposed to vital piety. I will mention an anecdote which occurred, as it may serve to illustrate the sincerity, and solicitude of soul which was felt by one for a change of heart.

A girl of about 12 years of age the daughter of one of our members was anxiously concerned for the salvation of her soul. She sought by day and night with tears, for the peace and comfort which others of her acquaintance said they had found—she was comfortless; at length she made it a matter of special prayer to God to shew her the reason why she could not be blessed as well as her playmates. She said it directly occurred to her mind that she had had some cross words with one of her school mates, and that she should not find pardon until the difference was healed. She obeyed the impression, went and was reconciled to her "sister," and on the following evening, she found what she had before vainly sought for; the love of God shed abroad in her heart. This account I had from her own lips.

But we soon discovered that this work was not to be confined to the children exclusively. Our ministers caught the hallowed flame, and with renewed zeal and energy, warned, entreated and expostulated with the people—they insisted on a speedy and immediate turning to God. Convictions ensued, and such a week as followed from Sabbath 24th March, was never before seen in the village of Smyrna. The cries of the distressed, and the shouts of Heaven-born souls were heard every night during that week, and indeed the night did not always put a stop to it—the morning found many praising God, and others seeking his favor.

The work has been progressing from that period until the present. The children and young men and women have been seen and heard praising the Lord along the streets—it breaks out among the people sometimes in their shops, and wherever they meet and get together for prayer. This has brought persecution upon us latterly, but as we are pronounced "blessed" when we are persecuted for righteousness sake; we rank this among the good things which providence has promised not to withhold from us. Two Sabbaths have passed by on which meeting commenced early in the morning, and continued without cessation until late at night. Old professors of religion have been cheered and revived, and their hearts are in the work—grace is deepening in them and we hope yet to see greater times.

The parents of several of the children have been awakened and converted, and several are yet under deep concern of soul—Some of the latter have applied and been taken into the church, as well as the former. Out of the mouths of babes and sucklings our God has ordained strength.

The precise number that has been received into the church since this revival, I have not ascertained, but there are more than One Hundred; and there are others who have been converted, and owing to their situation, in families of other denominations, think it most prudent not to identify themselves with us.

About forty children of the ages mentioned, have been formed into a class by themselves, and a more pleasing sight is not often witnessed, than beholding these children happy in religion, and tuning their feeble notes to the praises of the most High God. We hope they will continue to be as bright and shining lights in a benighted land. May He who presides over the nations of the earth, preside over them and bring them finally to the haven of eternal repose. Their deep engagedness and zeal augurs well in favour of a permanent pursuit in the paths of piety.

May the Holy Spirit diffuse its warmest, wisest influence on the hearts of the children of men and may all come to know him, whom to know aright is life eternal.

A MEMBER.

Smyrna, Del. May 5, 1822.

P. S. I would add, that conversions are not so numerous now as they were three or four weeks since, but they are yet frequent. The work of conviction and conversion now is more among persons of riper age, whose predilections for the world, and the things of the world are so strong, that they find it a difficult matter to get their own consent to relinquish their grasp on perishable objects for the sake of treasure in Heaven. This clearly demonstrates the advantages of seeking an interest in the blood of Christ, while in the bloom of youth, when the mind is untrammelled by worldly cares, or tied down to the groveling things of earth, which perish in using of them. May the young lay it to heart.

Missionary zeal in a Negro.

The following singular instance of missionary zeal is related in a letter received by the Homer, just arrived from Charleston: An old negro, nearly 70, bro't from Africa at nine years of age, a barber by trade, who had wrought himself and his wife free, and then saving a good deal of money, resolved to revisit his native country, for the purpose of imparting the knowledge of Christianity to the people. For the last two years he had been making preparations, and endeavouring to persuade his apprentices and friends to go with him. The apprentices agreed to go, but when the time arrived, they all drew back except one. The beginning of last summer, he purchased a schooner and set sail, and has not yet been heard of. Immediately before sailing, he waited on an old lady to bid her farewell. "Why John," said she, "you are a very old man; you cannot be of much use." "Mistress," said he, "I think I know as much of my own country talk yet, as to tell the people about Jesus

Christ; and to tell them that white men is not so bad as they think them; and if God spares my life a few years, I think I can do them good. I don't expect to find one relation alive: all dead; but me no care; will do what I can." The lady asked him what he would do with his vessel when he arrived? "Do," said he, "why nothing; me get there—me no care for the schooner." He was sexton, and a member of one of the Episcopal churches in Charleston. *Lon. Ev. Mag.*

CHARLESTON, April 22.

FROM AFRICA.—The schr. Dolphin, late capt. Pearson, from the coast of Africa, was brought in here on Saturday, as a prize to the United States schr. Augusta, (prizemaster Sutchiff) We have been favoured by capt. Pearson with a file of the "Royal Gazette and Sierra Leone Advertiser," (published at Free town,) from the 2d to the 23d February inclusive. Their contents are principally of a local interest; but furnish some amusing items to those who are curious in their inquiries concerning the character and growth of colonies. 'Geographical remarks,' 'Fashionable movements,' 'Agricultural and Bible Societies,' and even a 'Poets Corner,' are to be found in this neat little Gazette of two columns to a page. Every thing exhibits industry and civilization among these Anglo-Africans.

Our Black Colony have removed, bag and baggage, from its former situation, and has settled quietly at Messurado. They are represented as in a flourishing condition. The soil of the spot they have chosen is fertile, the air salubrious and prospects good. A general and cordial invitation is extended to all their free black brethren, to come and share the bounties they enjoy.—This picture of the colony was given to Capt. Pearson, by one of the preachers.

Extract of a letter from the Rev. J. Humphreys, dated at Madras, 7th. Aug. 1821.

Last Sabbath-day, I witnessed the horrid ceremony of swinging two young men, who, evidently under considerable trepidation of mind, came forward with hooks in their shoulders, their bodies adorned with flowers, and carrying in a handkerchief leaves and small fruit, which they scattered among the thousands around them as they swung in the air. It was truly heart-rending to see with what avidity the deluded multitude endeavoured to procure a few of the leaves or flowers which fell from the unhappy men; even the children clapped their hands in ecstasy as the poor wretches swung around them in the air. Many of the natives, who had what they called holy birds, held them up that they might see the men, and this they supposed added to their sanctity. O, when shall the period arrive, that these poor deluded creatures shall see the error of their ways, and turn to the Lord their God!

On Monday last, the native schools were examined; there were upwards of 300 boys present, and most of them repeated portions of the Holy Scriptures, from which we may hope great things.

CHRISTIAN REPOSITORY.

SATURDAY, MAY 11.

A Communication from the Forks of Brandy wine was handed us some time since, which we intended to have published, but it has been mislaid and we are unable to recover it.—We shall be happy at all times to publish any thing from that quarter.

The General Assembly of the Presbyterian Church, meet on Thursday, the 16th inst. at 11 o'clock, A. M. in the Seventh Presbyterian Church, Philadelphia, South Fourth Street, Ramstead Court.

The Annual Missionary Sermon will be preached on the evening of Monday the 20th inst.

The approaching session, it is contemplated will be one of the most interesting ever held—the revivals of religion have been more numerous and extensive, it is believed, than ever heretofore experienced; attended with circumstances evidently proving to a demonstration, that the Lord is in our midst.

"The Church Missionary Society," is dependent on annual, or weekly subscriptions, without land, without any funded or permanent property, it has grown up in troublous times in the midst of opposition—still in the year ending April, 1820, it expended 30,000l. sterling—they have two hundred labourers, distributed among eight missions—they are educating 10,000 chil-

dren—they have made a grant of 5000l. for the use of the Missionary College at Calcutta! And for the continuance of all these works, they are dependant on the liberality of Christians. *Lon. Pap.*

MISSIONARY LOSS.

From the Religious Intelligencer, we learn that a vessel containing many articles of clothing, &c. for the mission at Elliot, sailed from New-Haven in Nov. last, and on her passage to New-Orleans, was wrecked on one of the Bahama Islands, and the articles were taken possession of by the wreckers.—Two benevolent Wesleyan Missionaries interested themselves in order to purchase the property, and send it to Elliot, but found it so damaged as not to be worth purchasing, excepting the furniture of the communion table, which they purchased for three pounds and four shillings, and were waiting for an opportunity to send it to Elliot or New-Haven. The articles lost were estimated at \$1700.

From the Boston Recorder.

AMERICAN EDUCATION SOCIETY.

If facts furnish the best answer to objections urged against benevolent institutions, the following deserve attention.

Commendable industry, and an answer to the objection often made to Education Societies, "that the Beneficiaries are not willing to assist themselves." Ninety-five Beneficiaries of the American Education Society, obtained for their own personal exertions during the last quarter, two thousand one hundred and ninety five dollars and twenty-six cents.

No less commendable economy. The whole expense of the same number, for the same time, exceeded their earnings, only eight dollars and twenty-one cents for each student.

An encouraging circumstance both to young men who are anxious to obtain an education, and to the friends of Education Societies.

The average price, which the young men above alluded to, paid for board, was one dollar twenty-four cents per week.

Slave trade abolished by Spain.—The Spanish Cortes have recently decreed that all Spanish vessels employed in the Slave trade are to be forfeited, and the owners, fitters out, masters, and officers condemned to ten years labour on the public works. All foreigners entering Spanish ports, with slaves on board, shall be liable to the same penalties; and all slaves found on board shall be set free.

From the N. Y. Com. Adv. May 7.

LATEST FROM EUROPE.

We had yesterday an arrival from the Texel, bringing a report of hostilities having commenced on the frontiers of Turkey in consequence of Russia having declared war against the Porte. This is an occurrence, of which, notwithstanding the contradictory accounts which have perplexed the reading world for the last year, we never entertained any serious doubt. Unbending and bigoted as the Divan is known to be, and entertaining, in particular, a rooted hatred against the Christians, we could never bring ourselves to believe, that any thing but the sword would induce Musselmén to respect the rights of the former. It would be little short of a miracle to suppose that the Grand Seigneur who considers himself a "God on the earth, to whom all other Sovereigns ought to bow, and his Mahometan subjects the only heirs of paradise," should listen for a moment to the dictum of those he considers in the light of "Infidels and dogs." The Emperor Alexander was no stranger to this feeling; he new full well from the beginning that if his representations in favor of the Greeks were contemned, that the combined efforts of all the Christian powers in Europe to bring the Porte to reason, would prove ineffectual.

While therefore, Austria and Great Britain were vainly flattering themselves that they had made some impression on the Divan, Russia, anticipating the failure of their negotiations, never relaxed for one moment in her preparation to open the campaign, whenever the state of the weather justified active operations. Accordingly, we find by an arrival at Boston, that even the London Courier, which, more than any other English paper, held out the almost certain prospect of an amicable adjustment, now using a language of despondency, and admitting "it can be no longer doubted that all pacific hopes, if not at an end, are considerably diminished." We are indebted for this intelligence to our correspondent of the Boston Patriot, who has received London papers to the 6th of April.

HOW IT STRIKES A STRANGER.

In a remote period of antiquity, when the supernatural and marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the magnificent cities of the east, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathering around him, questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of society. At the same time, the dignity and intelligence of his air and demeanour forbade the idea of his being either a barbarian or a lunatic. When at length he understood by their signs that they wished to be informed from whence he came, he pointed with great significance to the sky; upon which the crowd concluding him to be one of their deities, were proceeding to pay him divine honours; but he no sooner comprehended their design, than he rejected it with horror; and bending his knees and raising his hand towards heaven in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

After a time, it is said, that the mysterious stranger accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the language, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest; and upon expressing this desire, the stranger assured him that he would answer his inquiries that evening after sun-set. Accordingly as night approached, he led him forth upon the balconies of the palace, which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected in the dark bosom of its noble river; where stately vessels laden with rich merchandise from all parts of the known world, lay anchored in the port. This was a city in which the voice of the harp and of the viol, and the sound of the millstone were continually heard; and craftsmen of all kinds of craft were there; and the light of a candle was seen in every dwelling; and the voice of the bridegroom, and the voice of the bride were heard there. The stranger mused a while upon the glittering scene, and listened to the confused murmur of mingling sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive gaze, on the beautiful evening star which was just sinking behind a dark grove that surrounded one of the principal temples of the city. "Marvel not," said he to his host, "that I am wont to gaze with fond affection on yonder silver star. That was my home: yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration, this brilliant world of yours, ever one of the brightest gems of our firmament; and the ardent desire I had long felt to know something of its condition, was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must thenceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

"Truly, Sir," replied the astonished noble, "although I am altogether unacquainted with the manners and customs, products and privileges of your country, yet methinks, I can congratulate you on your arrival in our world; especially since it has been your good fortune to alight on a part of it affording such various sources of enjoyment as this our opulent and luxurious city. And be assured it will be my pride and pleasure to introduce you to all that is most worthy the attention of such a distinguished foreigner."

Our adventurer, accordingly, was presently initiated in those arts of luxury and pleasure which were there well understood. He was introduced by his obliging host, to their public games and festivals; to their theatrical diversions, and convivial assemblies; and in a short time he began to feel

some relish for amusements, the meaning of which, at first, he could scarcely comprehend. The next lesson which it became desirable to impart to him, was the necessity of acquiring wealth as the only means of obtaining pleasure. A fact which was no sooner understood by the stranger, than he gratefully accepted the offer of his friendly host to place him in a situation in which he might amass riches. To this object he began to apply himself with diligence; and was becoming in some measure reconciled to the manners and customs of our planet, strangely as they differed from those of his own, when an incident occurred which gave an entirely new direction to his energies.

It was but a few weeks after his arrival on our earth, when walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed; he inquired the use to which it was appropriated.

"It is," replied the nobleman, "a place of public interment."

"I do not understand you," said the stranger.

"It is a place," repeated his friend, "where we bury our dead."

"Excuse me, Sir," replied his companion, with some embarrassment, "I must trouble you to explain yourself yet further."

The Nobleman repeated the information in still plainer terms.

"I am still at a loss to comprehend you perfectly," said the stranger, turning deadly pale. "This must relate to something of which I was not only totally ignorant in my own world, but of which I have, as yet, had no intimation in yours. I pray you, therefore, to satisfy my curiosity; for if I have any clue to your meaning, this surely, is a matter of more mighty concernment than any to which you have hitherto directed me."

"My good friend," replied the nobleman, "you must be indeed a novice amongst us, if you have yet to learn that we must all, sooner or later, submit to take our place in these dismal abodes; nor will I deny that it is one of the least desirable circumstances which appertain to our condition; for which reason it is a matter rarely referred to in polished society, and this accounts for your being hitherto uninformed on the subject. But truly, Sir, if the inhabitants of the place whence you came are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I guarantee your safety for a single hour."

"Alas," replied the adventurer, "I must submit to the conditions of my enterprise; of which till now, I little understood the import. But explain to me, I beseech you something more of the nature and consequences of this wondrous metamorphosis, and tell me at what period it most commonly happens to man."

While he thus spoke, his voice faltered and his whole frame shook violently: his countenance was pale as death, and a cold dew stood in large drops upon his forehead.

By this time his companion, finding the discourse becoming more serious than was agreeable, declared that he must refer him to the priests for further information; this subject being very much out of his province.

"How!" exclaimed the stranger, "then I cannot have understood you;—do the priests only die?—are you not to die also?"

His friend evading these questions, hastily conducted his importunate companion to one of their magnificent temples, where he gladly consigned him to the instructions of the priesthood.

The emotion which the stranger had betrayed when he received the first idea of Death, was yet slight in comparison with that which he experienced as soon as he gathered from the discourses of the priests, some notion of immortality; and the alternative of happiness or misery in a future state. But this agony of mind was exchanged for transport when he learned, that by the performance of certain conditions before death, the state of happiness might be secured; his eagerness to learn the nature of these terms, excited the surprise and even the contempt of his sacred teachers. They advised him to remain satisfied for the present with the instructions he had received, and to defer the remainder of the discussion till the morrow.

"How!" exclaimed the novice, "say you not that death may come at any hour? may it not then come this hour? and what if it should come before I have performed these conditions! Oh! withhold not this excellent knowledge from me a single moment!"

The priests suppressing a smile at his simplicity, then proceeded to explain their

Theology to their attentive auditor; but who shall describe the ecstasy of his happiness when he was given to understand, that the required conditions were, generally, of easy and pleasant performance; and that the occasional difficulties or inconveniences which might attend them, would entirely cease with the short term of his earthly existence. "If, then, I understand you rightly," said he to his instructors, "this event which you call Death, and which seems in itself strangely terrible, is most desirable and blissful? What a favor is this which is granted to me in being sent to inhabit a planet in which I can die!" The priests again exchanged smiles with each other; but their ridicule was wholly lost upon the enraptured stranger.

When the first transports of his emotion had subsided, he began to reflect with sore uneasiness on the time he had already lost since his arrival.

"Alas, what have I been doing!" exclaimed he. "This gold which I have been collecting, tell me, reverend priests, will it avail me any thing when the thirty or forty years are expired which, you say, I may possibly sojourn in your planet?"

"Nay," replied the priests, "but verily you will find it of excellent use so long as you remain in it."

"A very little of it shall suffice me," replied he: "for consider, how soon this period will be past: what avails it what my condition may be for so short a season? I will betake myself from this hour, to the grand concerns of which you have charitably informed me."

Accordingly, from that period continues the legend, the stranger devoted himself to the performance of those conditions, on which, he was told, his future welfare depended; but in so doing, he had an opposition to encounter wholly unexpected, and for which he was even at a loss to account. By thus devoting his chief attention to his chief interests, he excited the surprise, the contempt, and even the enmity of most of the inhabitants of the city; and they rarely mentioned him but with a term of reproach, which has been variously rendered in all the modern languages.

Nothing could equal the stranger's surprise at this circumstance; as well as that of his fellow citizens appearing generally, so extremely indifferent as they did to their own interests. That they should have so little prudence and forethought as to provide only for their necessities and pleasures for that short part of their existence in which they were to remain in this planet, he could consider only as the effect of disordered intellect; so that he even returned their incivilities to himself, with affectionate expostulation; accompanied by lively emotions of compassion and amazement.

If ever he was tempted for a moment, to violate any of the conditions of his happiness, he bewailed his own madness, with agonizing emotions; and to all the invitations he received from others to do any thing inconsistent with his real interests, he had but one answer,—"Oh," he would say, "I am to die!—I am to die!"

Guardian.

From the New-York Christian Herald.

CAUSE OF THE JEWS.

Charleston, S. C. March, 1822.

DEAR SIR,

I received the tracts which you sent me by Mr. Gibbs, and am exceedingly rejoiced that this kindness of yours, has discovered to me the disposition of some precious Christians here. Immediately on the receipt of them I made it known that I had received a package from you. I had a number of calls for them, and they are now nearly all of them in circulation. This introduction has developed the possibility of forming a Society, auxiliary to the "American Society for Meliorating the condition of the Jews," so soon as your views and wishes are known here. I likewise received the tract, which you lately sent me; this also was eagerly caught up, and I have it in charge from a few female friends (who are generally most active in schemes of benevolence here) that you would forward to me a number of them, that they may have the privilege of distributing them. This Tract (with the two former) has been published in our religious paper.

My dear Sir, I know it would rejoice you to hear of any attention that has been manifested by your "kindred according to the flesh," and it was natural that after the information which was contained in my first letter, you should wait with some solicitude. The female of whom mention was made, has from the concurrent testimony of ministers and lay Christians conducted herself in all respects as a sincere and ardent follower of our blessed Saviour.

The other, said to be in a tender state of mind, has also given satisfactory evidence of a change of heart. Under the circumstances, I need not expect to surprise you, by telling you, that they have forsaken the synagogue, and that they have been cast out by the Jews.—These two are constant in their attendance on the preaching of the word. Oh my dear Sir, how shall I convey to you in terms of too expressive thankfulness, the intelligence that the Great God of Israel has put it in the hearts of four more Jewesses to confess before the world that Jesus is the long expected Messiah. It was intimated to me shortly after I wrote to you, that a family of Jewesses was under a course of Christian instruction by the Rev. Dr. Gadsden of the Episcopal Church, and upon particular inquiry I found this information to be correct. The family consists of the mother and her three daughters by the name of Hyams. The Jews say, "Let them go we do not want them." Not having had intercourse with any who have visited them, I cannot tell what evidence they give of spiritual light. A few Sabbaths ago, on my way to church, I saw these four females also on their way to the temple of God, there to worship him as he is revealed in the Gospel of Jesus. On arriving at the church to which I was going, (a mission house, in which a missionary from the Andover Seminary preaches,) there I met the Jewesses first named. Yesterday I attended the same place of worship, and there met them again. These are facts, from which you will please draw your own conclusions.

As I intimated above, the time appears to be fully come, when a Society may be formed here auxiliary to yours. Some females are pressing it with much importunity; and there is no question but that many men of active influence could be brought to engage in such a work of benevolence. To the end therefore, that such a desirable object may be accomplished, I beg that you will give all necessary information.

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From the Boston Recorder.

Our readers are already aware of the serious inconveniences to which the Jews in Germany are subjected, in consequence of renouncing the religion of their fathers, and embracing Christianity. The following case mentioned in the Jewish Expositor for February, appeals strongly to the feelings of every Christian.

An Israelitish woman of the name of R. L. is resident in the— street in Dresden; in her youth she received education in a christian school, in consequence of which she endeavoured in secret to make her children, born in her marriage with a Jew, acquainted with the divine truths of the Christian scriptures, as far as she was enabled so to do; upon the discovery of which, by her husband, she was exposed to much contradiction and persecution. As she however persisted in secret in the instruction of her children in these truths, her husband abandoned her entirely about seven months ago, and by his means also, she was deprived of all earthly means of subsistence from the Jews here.

Thus this unfortunate mother of ten children, the eldest of whom is 19 years, the youngest nine weeks old, bending under the weight of her severe misfortune, alone, and abandoned, knows not how to support her own life, and that of her children. The eldest of them however is at present apprentice to a Christian master, and receives Christian religious instruction; there is, however, a great difficulty in finding means to provide him with clothes. The mother entertains the wish to throw herself with the rest of her children, likewise Christians, upon the Christian church, but is frequently filled with fears and doubts, whether God will afford her by the means of Christian friends the assistance which is necessary for her, lest He should suffer the trust which she reposes in Divine help to be destroyed,

A parent should never yield any thing to a child, in consequence of its crying and teasing. If you give way to its importunities, it soon perceives its power, issues its commands in the shape of cries, tears, and clamorous entreaties; and the longer you wear the chains of the little despot, the more difficult you will find it to break them.

The Serampore mission, has a type foundry—a paper manufactory—17 presses in operation, and workmen of every description connected with it. It has all the varieties of type necessary to print the scriptures in every language of India, amounting in all to about 40!